weeks to reach Wrangell and during this time they suf- 431
fered severely from hunger and cold. Most of them were
either sick or frostbitten when they reached home. At
one place on the way they camped for the night in deep
snow on the river bank and lit a fire at the base of
a large tree. It happened the tree was hollow and in
the night time it fell over killing a prominent Kanaxadi
chief called Kaxaxd. The Tlingit believed Tahltan
Shamans intentionally or through negligence by hoiting
rabbits had brought on the cold before the Tlingit had
time to get down the river and home. Next year the
Tlingit demanded payment from the Tahltan for their
chief's death and the privations they had endured.
The Tahltans considered the demand for several days
and finally agreed to pay something. They did not
wish to have war with the Tlingit as it would stop
trade. They paid them a considerable part of their
demand, each clan contributing so much. This happened
about eighty years ago.

Articles of Barter

The Tahltan sold to the Tlingit caribou and 437
moose leather consisting of whole skins, especially of 438
caribou in large numbers (occasionally white ones halved
or quartered); considerable sinew thread and some bahiche
lines done up in packages; leather bags of various sizes;
some of them fancy bags embroidered with quills; moc-
casins and some articles of clothing; some snowshoes;
many robes of marmot, ground squirrel, and other skins;
furs of all kinds, fox, lynx, beaver, marten, fisher,
wolverine, bear, ermine, etc. They received in return 441
slaves, eulachon oil, salmon oil, some salmon eggs,
shells, principally Dentalium and haliotis, some cere-
monial and dance clothes and head dress, goats' wool
blankets, especially Chilkat blankets, metal bracelets,
ear rings, and nose rings (some of these were of copper
and silver), finger rings in later days, stone axes,
adzes or hatchets of iron or steel in later days, steel
traps in later days, guns and ammunition in later days.
The first guns were procured from the Tlingit and were
very costly. Ammunition was also at first very dear,
five beaver skins being the price of a cup full of gun
powder. /The Tahltan also procured from the Tlingit/
copper plates (one of these was equal in price to a
good slave), copper, and in later days iron, both in
forms of short rods, bars or sheets; iron or steel
knives in later days; colored glass beads large and
small in later days, various of different sizes in
later days, shell beads large and small; a few sets,

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for the purpose and, if she consented, the ring was tied to her. Women sometimes desired that adult relatives who died should be reborn by them. Thus a married sister or other relative could desire to have a brother or a sister reborn by them. Strings were tied to them in the same way.

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When a person was buried there were always some goods buried with him. If a man, he had some clothes, ammunition, kettles, weapons and food buried with him. It is believed that all these things were required by a man to use them travelling on the trail to the spirit land.

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If the deceased was a wealthy man and possessed slaves one or more slaves were killed at his death. Their bodies were not buried but thrown away some distance or more often thrown in the river or in water. If the deceased had been a kind man and fond of his slaves he told the people before his death "Do not kill any of my slaves", and none were killed. They become the slaves of his heir.

If the man had been fond of his slaves and he thought they could not be treated very well by his heir, he requested that they should be liberated at his death, which was done.

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No dogs were killed when their masters died, and there was no custom of relatives of a deceased

6: Honigmann E-5 (1943-1945)1954 ND12 Sahane ND12

Upper Liard
Dease River

These terms are followed in the present day amongst all the Indians in the Moosehide, Polly, Turtle Lake, and Upper Liard, but the Mountain Indians do not.

Exogamous moieties regulated marriage. Members of one division also prepared the opposite group's dead for burial. The sides wondered potlatches to one another. On such occasions the members of each group adorned their face with a particular colored paint, blue for the Crows and red for the Wolves. The dances, however, did not differ. When a large number of people camped together each morning "rustled" wood for the fire, stacking poles in a single heap. Then they would slide be fuel into the fire, each side in succession sitting one place after the other. Afterwards the brothers-in-law (i.e., the men belonging to opposite moieties) sat around and talked. The practice of fire tending may be regarded as a simple rite of consolidation,[1] serving to promote interaction between the opposite and thus to contribute to the solidarity of the larger aggregate.

Three social levels were distinguished in the pre-contact Kaska community, the rich, poor, and slaves. Social stratification on the basis of wealth is a prominent feature in the culture of the Pacific Drainage Athapaskans and is commonly extensively developed among the Indians of the Northwest Coast. One informant (O) knew about an hereditary nobility among the Tlingit but vaguely felt that the system of social stratification found there had no counterpart in the Cassiar. Such a statement is not unexpected in view of the connection to be anticipated between class structure and surplus wealth production.

A rich man, (one the same word today is used to designate the Supreme Being), stood out among his fellows because he could support four or five wives, were fine clothes, enjoyed more possessions, and employed occasional servants. His word received nearly attention. "People always listened to a rich man." Wealth derived from skillful hunting and trapping. The poor man, (one-eyed?), lived with single wife and often found it difficult to provide even for her and their children. Poverty often distinguished the poor man and in group affairs he most earned little respect. Lastly, cordial relations existed between the rich and poor. If a rich man spoke harshly to a less fortunate poor the former's supposed power might deem him out of his ability to kill game would be enhanced. Under such circumstances helping a poor man encouraged him to occupy his lack. Poor men who received assistance from wealthier peoples repaid such help by working for their patrons, for example, visiting the former frequently. In this way the rich made to enjoy the labor of servants. A slave, (this is said to be a Tlingit word adopted into the Lower Liard vocabulary), represented a war captive. Inasmuch as the Kaska generally killed enemy male captives, slaves were usually women. A man sometimes married to her as the slave's children as slaves.[2]

Dease River Kaska. As late as 1928 Father Allard, an Oblate missionary stationed at McDame Creek, wrote, "All members of the tribe are free to hunt and fish over all the tribal territory. They hunt and fish in little bands of one, two or three families,—each family consisting of father, mother and children, with sometimes other members,

[1] Chapple and Coon, Principles of Anthropology (1942), 480-481.
[2] See above, p. 19.